THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, AUGUST 31, 1905 Number 35

Pacific Theo Sem Reading Room

A PRAYER.

God of the Dew,
  In gentlest ministry,
  As silently
Would I some soul refresh anew.,

God of the Sun,
  Far flaming heat and light,
  Be my delight
On radiant errands swift to run.

God of the Star,
  To its stern orbit true,
  My soul imbue
With dread, lest I thine order mar.

God of the Sea,
  Majestic, vast, profound,
  Enlarge my bound—
Broader and deeper let me be.

—Maltbie D. Babcock.

THE PACIFIC

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Suggestive Thoughts.

"A sympathy which does not clothe naked backs and fill empty stomachs is worthless."

The evidence of a living bulb is the flower; so faith that blossoms needs no other evidence.

Christ still lives and labors among men; but he walks with our feet, works with our hands, and instructs men with our lips.

Faith and works are like two human beings born so closely joined together, like the Siamese Twins, that either of them would be dead if separated from the other (v. 17).

No condemnation of a man is so severe as to say, "He is a Christian, but he is not working at it."

Holiness is electricity in the clouds. Every Christian must have a dynamo to bring the electricity down to earth.

"The core principle of Christianity is obedience—obedience to Jesus Christ."—Cuyler.

"If we give ourselves to the power to rule us, the power will give itself to us to rule through us."—Murray.

"We want God to help us carry out our little plans; God wants us to help him accomplish his great plan."—Meye.

True faith is trust. What we believe we live. Faith in Christ is a trustful surrender to him and is essentially operative. It must work. If it bears not fruit it is not true faith, for Jesus said, "By their fruits ye shall know them." Are we living lives of holiness? Are we helping remove the temporal, social, moral evils that surround us? Are we feeding the hungry, clothing the naked, visiting the sick, and ministering to the outcast? Do our words and acts evidence a high moral and spiritual tone? In this way may we show our faith by our works. Not in hearing, but in doing; not in saying, but in service; not in faith, but in works lies the real test of our Christianity.

The September **Century** is decidedly a fiction number; it is strong, too, aside from fiction. Count Louis de Perigord and Camille Gronkowski begin a series of articles on "Historic Palaces of Paris," with an account in this issue of the Hotel Monaco, and of strong interest is an authoritative description of "The Proposed Changes in the National Capital," by Christian Brinton. Three other features, not to be passed over, are an account of "The Viking Ship Found at Oseberg," a study of "Ole Bull as a Patriotic Force," by Margaret E. Noble, and a description of "A Rare Portrait of Paul Jones," by Alexander Corbett, Jr.

QUIT—

Gossiping.
Fidgeting.
Hair-splitting.
Dwelling on fancied slights.
Fault-finding, nagging and worrying.
Talking big things and doing small ones.
Waiting around for chances to turn up.—Success.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday August 31, 1905

The Religious World.

The Rev. Dr. J. Wilbur Chapman will begin his evangelistic tour this year on September 28th at Topeka, Kansas. Work will be undertaken next at Minneapolis and St. Paul. After that a state campaign for a month is planned for New Jersey. Among the cities to be visited later are Boston, Syracuse, San Francisco, Dallas, Austin and Mobile. The following named evangelists are to assist: Revs. Henry Ostrom, Greencastle, Ind.; R. A. Walton, Owensville, Ky.; D. S. Toy, Winona Lake; J. H. Elliott, New York; H. W. Stough, Wheaton, Ill.; Tilman Hobson, Los Angeles; A. J. Smith, New York; W. E. Biederwolf, Monticello, Ind.; Frank Granstaff, Marion, Ohio; Chester Birch, St. Louis; Thomas Needham, Philadelphia; George Stuart, Cleveland, Tenn.; Clarence Strause, Salem, Va.

The Christian Register refers to the recent protest made by the Hon. Andrew D. White against the paganizing of Christian nations by the neglect of the religious use of Sunday, and expresses the conviction that "the only hope for the church is to moderate the fury of the week, and to bring its men to Sunday morning less exhausted and harrassed." The Register declares that nothing less than an entire day of fresh air can restore the equilibrium of mind and body, worked as the average business man and other indoor workers are. Some further words of the Register are: "Not that all men who go to the links or the tennis court are over-burdened, but many of those who set the example and enforce it by their weight in the business world often are; and the sight of them strengthens the inclination of the light and idle." We believe that the Register hits the nail on the head. People in large numbers are staying away from the services of the sanctuary nowadays because when Sunday comes they are so exhausted with the work of the week that the mind and body demand something other than church attendance. When the Christian church by the application of the principles and teachings of Christ to industrial life brings about different conditions in that life it will be able to lay stronger hold of men to bring them and keep them where the influences of the sanctuary may operate more for the shaping of their lives. Life to-day has for the average man too much strain and pressure. The present writer knows of times in his own life when it has been absolutely necessary because of the pressure under which he was working to absent himself from the services of the sanctuary on Sunday in order that some rest might be secured.

In the Century Magazine for September there is a picture of the beautiful edifice of the Madison Square Presbyterian Church of New York, of which the Rev. Dr. Parkhurst is pastor, which building is now nearly completed. It is mentioned as a departure in church building, and an ingenious triumph over adverse conditions. "Backed by a fifteen-story sky-scraper, with the possibility of a similar neighbor on one side and a six hundred foot tower just across the street, the site offered little that was promising beyond an outlook over the square. It was obvious that a departure had to be made in order to overcome the difficulties of the situation." Realizing that a Gothic structure would be dwarfed in such surroundings one was designed on semi-classic lines. A cruciform structure with the arms of the cross only slightly projecting beyond the square mass of the building was, accordingly, designed, and this was given dignity by means of its dome and portico, the columns of which are massive and beautiful, surpassing anything of the kind in that neighborhood. Liberal use of colors also differentiates the building from others in the vicinity. "The six columns of the portico, the shafts of which measure thirty feet, are of pale green granite. The capitals of the columns are Corinthian, the color scheme being blue, white and yellow, and all other ornamental features reveal a delicate and appropriate use of these same shades with the addition of green. As in most Syrian and Roman churches, the dome is tiled, showing an alternating pattern of green and yellow, the green serving as a background. To sustain and enrich this effect the dome is surmounted by a gold lantern." The church stands on a white marble base and is of buff brick and glazed terra-cotta. One would judge from the picture and accompanying description that the architect has succeeded in placing on its site a building which for beauty and attractiveness will hold its own even under all the surrounding adverse conditions. An objection to it will be that it does not have a church-like appearance; that it will, by the average viewer, be taken as a building for many other purposes rather than a church; but that does not matter much. It is better that it should be thus than that a building of some other style should stand there and be dwarfed and rendered unattractive by its surroundings.

A few weeks ago the American Board of Commissioners for Foreign Missions sent out a circular in which was given the principles on which the Board worked and asked the corporate members to express themselves with regard thereto. We quote from that circular: "(1) Organized as a corporation to carry on foreign missionary work and to receive gifts for that purpose, the American Board has not been given the authority to discriminate between those who offer such gifts, and thereby to judge the character or reputation of the donors. It is not a beneficiary from the gift, but only an agent or a trustee for others. (2) While the Board cannot properly accept money from one to whom any of its officers knows it does not belong, it cannot, on the other hand, properly decline to receive money from its legal owner, provided it is given for the purposes for which the Board was established and in accordance with its rules. In the absence of legal proof to the contrary, it is necessary

to assume that money belongs to the person making the gift. Investigation by the executive officers to determine the sources from which gifts come is neither justifiable nor practicable. (3) By acting under the above principles, which require the receiving of gifts without compelling its officers to trace the manner in which the donor may have acquired them, the Board pronounces no judgment on the character of donors. Nor by the acceptance of gifts are its officers or members stopped from criticising business methods, or from persistently raising their voices in behalf of the application of the principles or righteousness in all departments and walks of life. (4) The officers of this Board, as of all other similar Boards organized to promote religion, philanthropy, and education, are morally bound to use every legitimate means to secure and convert money from other uses into the direct service of advancing the kingdom of God in the world. It is for the good of all that the way should be made easier, and not more difficult, for all to give of their possessions and increasing wealth for the noblest purposes." On the 22d of August 174 replies had been received, 88 per cent of which approved the principles herein stated. There were, last year, 348 corporate members, and the opinion is that when all are heard from the percentage of those approving will stand as high as it did on the 22d of August. Just how representative this is of the sentiment of the membership of the churches no one is able of course to say, but our judgment is that the percentage of approval of the principles would stand about the same if it were possible to get an expression.

Busy World Notes.

Japan has been highly magnanimous toward Russia. It is to be hoped that Russia will understand this and appreciate it. The Russians were thoroughly defeated, and the Japanese could have refused to make any concessions and could have continued the war and brought far more suffering and loss to their enemy than has thus far come to them. But the end for those in Russia who brought on this war is not yet. Now that peace with Japan has come, the way opens up for internal troubles such as Russia has never before known. The people of Russia will never again endure what they have endured from the hands of the autocracy. Reform must come. The indications are that it will not come peaceably.

Voters in Berkeley have petitioned for an election at which they may be allowed to vote as to whether the saloons shall be allowed an existence there. They are not allowed now within a mile of the University. But there is a wide-spread belief that they should not be allowed anywhere in the corporate limits and that there are enough voters who so believe to banish them if the question comes to a vote. It is to be hoped that the matter will be submitted at an early date and that the result will be to make the saloon an outlaw in Berkeley. It will not in the least retard the growth of the place. Rather, it will accelerate it. There are many people who desire for a home a place free from the evil influences of the saloon. The University city ought to take the lead hereabouts in putting it down and out.

In one of our "Busy World Notes" last week we intended to say that Andrew Carnegie had not made his money in the objectionable ways in which John D. Rockefeller had made his. The word "not" was omitted, and we were made to say exactly the opposite of that which we wished to say. But, though it is true that Mr. Carnegie has not amassed his great wealth as Mr. Rockefeller has his, there is a wide-spread belief that he never could have acquired what he has if the men who toiled for him in his mills had been given that to which they were entitled under the circumstances. They were paid good wages; as much as they could have had elsewhere; but not a wage which was commensurate with the profit which Mr. Carnegie was realizing because of laws that inured too largely to his individual benefit. The facts are that not Mr. Carnegie alone is building those fine libraries which are rising here and there all over our land, but the men who worked in his mills are helping in their building, and we all have some part in the work because of the higher prices we have paid for products turned out under laws which made it possible for one man to get into his grasp so much of the world's wealth. The present writer would prefer to have his share go into something other than libraries, but is not in a position to dictate.

A chaplain of some of the city institutions in St. Louis writes in the Christian Advocate of that city concerning the workings of the Sunday-closing law, now that Governor Folk is seeing to its enforcement. It had been said that great crowds went over to East St. Louis, on the Illinois side, for their Sunday drinks. He states, however, that on two Sundays when he spent considerable time on that side he saw no such crowds. Some of the papers claimed that about 40,000 persons had gone over there each Sunday. He says that he would have come in contact with them if there had been any such crowds. Writing concerning the beneficial results in St. Louis from the Sunday closing of the saloons the chaplain says: "I have been accustomed to visit the city hospital on Mondays for many years, and always have been accustomed to find many men in the surgical wards, who had been shot, stabbed, or otherwise hurt in their revelry, from Saturday night till Monday morning. Since the closing of the doors, I have seen a wonderful change! Some mornings I found none! Twice I found one each. I asked one of the men shot how it came that he got drunk on the Sabbath. He answered, 'O, I had a friend that let me in the back way!' I said in answer, 'Well, I guess you will not go in the back way again.' He answered, 'No; I have done.' In visiting the hospital now on Mondays a. m. I do not expect to find as many men as on other days! Now the street corners are quiet. No congregating of boisterous crowds of men seen or heard, as was often the case before. Then I would often see little boys and girls, sometimes women and men, coming from some corners with tin pails frothing over, as they walked along homeward. Often the children looked as if the money were spent for shoes and stockings and other needful clothing, they would be at least much more presentable on the street. My observation is that there has been a marked change in the habits of the people in reference to law and order, since the closing of the doors, and the habits of the people to remain quietly at home! I think the keepers of the closed doors will enjoy, at least, one restful day, when they can be at home with their own families, and when the public can see that the busy working people may rest and

refresh themselves from the constant strain of the rest of the week."

THE NINETY-SIXTH ANNUAL MEETING OF THE AMERICAN BOARD.

Some Stopping Places on the Trip Westward.

The 96th Annual Meeting of the American Board of Foreign Missions will be held in Seattle, Washington, September 14th to 18th. A special train will carry corporate members and friends of the Board, starting in sections from Boston, New York and Chicago, and the completed train from Minneapolis. Sunday, September 10th, will be spent in Minneapolis and the secretaries and other clergymen will fill the pulpits of the Congregational churches in the morning. Rev. William J. Dawson, D.D., the London evangelist, will preach morning and evening. A young people's rally will be held in the afternoon, with addresses by Assistant Secretary Harry Wade Hicks and by four additional speakers. An evening rally will be held and three addresses delivered by a minister, a missionary and a layman.

The scenes of the missionary labors of Marcus Whitman, one of the early missionaries of the Board at Walla Walla, Washington, will be visited. When the "Oregon country" was still foreign land, in 1834, Marcus Whitman and H. H. Spaulding were commissioned by the American Board to work among the Indians "beyond the Missouri river." Whitman settled at Walla Walla and continued until the massacre in 1847 broke up the mission. Under the escort of President Penrose of the college, the company will visit Whitman's grave, the monument and the college. Supper will be served by the people of Walla Walla and informal addresses will be given in the college chapel. President Samuel B. Capen, LL.D., of Boston, will speak at the old Whitman mission. Mrs. Jacobs, a survivor of the Whitman massacre, will be present and give her reminiscences, thereby giving a dramatic interest to the proceedings. Other speakers will be the Rev. Albert E. Dunning, D.D., of Boston, and the Rev. Wm. J. Dawson, D.D., of London.

The Sessions.

The sessions of the Board will begin in Plymouth Church, Seattle, Thursday afternoon, September 14th. The church will be decorated with missionary maps and the names of well-known missionaries. The educational phases of the work will be emphasized in the decorations and in the literature distributed. The flags of our own country and Japan and China will be in evidence. A very large globe will be mounted on the platform, symbolical of the world-wide work. The address of welcome will be delivered by Rev. S. M. Freeland of Seattle, formerly of Newton, Mass., to which President Samuel B. Capen, LL.D., will respond. The report of the prudential committee will be presented by the secretary of the home department, Rev. Cornelius H. Patton, D.D.; the report of the treasurer by Frank H. Wiggin. Secretary James L. Barton, D.D., will review and illustrate the field, the force and the work in the twenty missions of the Board, three in Africa; four in Turkey; three in India and Ceylon; four in China, and one each in Japan, Mexico, Spain, Austria, Micronesia and the Philippine Islands.

The sessions on Thursday evening will exploit the present and prospective work of the North China mission, the needs of the which have made the subject of a special, exceptional appeal, by the members of that mission. "The Crisis in China" will be the theme of Secretary Judson Smith, D.D.; and addresses will be delivered by four missionaries, the Rev. George D. Wilder, who has been connected with the North China mission since 1894; the Rev. Dr. Henry Kingman of Claremont, California, whose connection with it began in 1888. The work of the Micronesian mission will also be emphasized, owing to the recent destructive typhoon. The speakers will be the Rev. F. M. Price, who has been a missionary in China and in Micronesia since 1883, and the Rev. I. M. Channon, who went to Micronesia in 1890. On Friday morning Secretary Patton will present the annual secretarial paper.

The young people's session will be held and addresses will be delivered by Assistant Secretary Harry Wade Hicks, and President Gates of Pomona College, California. The business session will be held Friday afternoon, for the hearing of reports and the defining of the principles determining the collection of funds which have been under discussion during the last year. A special report will be presented by President Edward D. Eaton of Beloit College, Wisconsin, as chairman of a special committee on proposed plans for the regular visitation of all the foreign fields, the appointment of one of the missionaries in each field to visit the home churches, and the sending of a deputation to each field. Friday evening President Capen will deliver his annual address and there will be several addresses by missionaries designated as "minute men."

Saturday morning officers will be elected and the Rev. E. F. Sanderson, D.D., of Providence, will present a report reviewing the report of the prudential committee on the home department. Among the other missionaries who will deliver addresses will be the Rev. Wm. M. Zumbro of the Madura mission and Rev. Henry G. Bissell of the Marathi mission, India, and Rev. C. A. Clark and Rev. S. C. Bartlett of the Japan mission.

Saturday afternoon there will be an excursion on Puget Sound. The annual sermon will be delivered Sunday morning by the Rev. Dr. Joseph H. Twichell of Hartford, Conn., and on Sunday evening an evangelistic and missionary address will be delivered by the Rev. Dr. Wm. J. Dawson of London.

The closing session will be held on Monday morning, at which addresses will be delivered by returning and new missionaries. A farewell address will be delivered, to which President Capen will respond.

Into Oregon and California.

After adjournment of the meeting a party of officers of the Board and leading speakers on the program will start down the coast in order to hold missionary rallies. A stop of one day will be made in Portland in order to visit the Lewis and Clark Exposition. September 21st-24th will be spent in San Francisco, with missionary meetings on the 22nd and 24th, in connection with the annual meeting of the Northern California Association. The party will start for Southern California on the morning of September 25th to hold a missionary rally with the Southern California Association, September 26th at Los Angeles.

Names of Some Who Will Attend.

Among those who will attend the meeting from

the East and Middle West, in addition to persons already named herein, will be Mr. Galen C. Moses of Bath, Maine, the Rev. Drs. Wm. E. Park, of Oberlin, Ohio, Wm. W. Jordan, of Clinton, Mass., Philip S. Moxom, of Springfield, Mass., W. B. Thorp, of Chicago, E. N. Packard, of Stratford, Conn., C. H. Daniels, of South Framingham, Mass., Sydney Strong, of Oak Park, Illinois, John R. Thurston, of Whitinsville, Mass., Judge John H. Perry, of Southport, Conn., Chairman G. Henry Whitcomb, of Worcester, Mass., Secretary Frank K. Sanders, of the Congregational Sunday School and Publishing Society, Mr. Thomas C. MacMillan of Chicago, Mr. Wm. W. Mills of Cleveland, the Rev. Drs. James W. Bixler, of New London, Conn., C. C. Creegan, New York, secretary of the Eastern district, Irving W. Metcalf, of Oberlin, Ohio, George R. Leavitt, of Beloit, Wisconsin, Hon. Chester Holcombe, LL.D., former secretary of the American Legation in Peking; Attorney Samuel C. Darling, Somerville, Mass., member of the prudential committee, Mr. Edward H. Pitkin of Chicago, and Frank T. Bayley of Denver.

The meeting seems destined to be one of the most important and unique that the American Board has held.

Boston, August 24th.

THIS DO IN REMEMBRANCE OF ME.

F. B. PERKINS.

It is a common and graceful impulse which is expressed in gifts at the parting of friends. And our Lord Jesus Christ showed this spirit in an eminent degree. The Eucharist is his farewell gift to his beloved disciples. And a precious boon it is to struggling children of God! Its value is suggested in many ways. First of all, in the intimate personal relations with the personal living Lord which are implied. This element of personality pervades the whole transaction. It is his supper. He is the host; they are his guests. He gives the invitation; they accept. Other agencies concerned are secondary and representative. In every other mouth, "Take, eat," is a delegated service. His alone is the real, the primal invitation.

A further feature of the boon is his making it a channel through which positive divine energy flows into the souls and out through the lives of those honored as his guests. The comfort which Christ's friends receive through the sacrament cannot be comprehended by any natural forces. The power is distinctly divine.

Moreover, this eating and drinking in the name of the Lord Jesus becomes both a symbol and a pledge of the great table which the Heavenly Father spreads continually for his children. It is a concrete and visible answer to that petition for daily bread which Jesus instructed his disciples to offer "when ye pray"—a symbol and an assurance.

It comes even closer to the life of humanity by the emphasis it puts upon homely and constantly recurring needs. It turns the thoughts to daily supplies as well as to great emergencies. The materials suggested are not so much luxuries as necessities. It is a table spread for the household, not a feast prepared only for distinguished guests. The petition which it encourages is, "Give us this day our daily bread."

It seems an almost inevitable reflection in this view of the ordinance, that beyond that which even the one most spiritually well fed knows of "the riches of Christ," there is an incalculable bounty in him as yet unappropriated. One starts back almost in dismay at the spiritual poverty in most of us thus disclosed. But dismay yields to devout gladness in the further reflection of this wealth as still possible for "whosoever will."

Truly it is a winsome light in which our Master stands revealed in this Sacrament; full of cheer for us who feel ourselves to have failed so miserably thus far in apprehending Christ. The delicacy of his action in this expression of kindness is beyond expression; his self effacement the most perfect, and altogether glorious. One would think to read his words that he was the beneficiary, that the disciples' presence at his table was sought as a favor to himself. "This do in remembrance of Me;" so the invitation runs.

But indeed, in another view, that is a true implication of his word. Reality lay at the basis of formal expression. The plea for remembrance was the utterance of genuine divinely human desire. Our Lord Jesus Christ shrank from forgetfulness with as keen distress as any other man. His whole recorded life throbs with desire for remembrance. In great crisis this desire became a passion. The wonderful prayer recorded in the 17th chapter of John's gospel, is pathetic beyond expression with this emotion. He and his disciples were one. Separation from them was intolerable. The energy of his whole being pours itself out in that, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." It was the utterance of a supreme basal truth. It recognized the fact that his relations to his redeemed followers are such that he needs their friendship—the friendship of everyone of them, the least and lowliest as well as the greatest. He needs our friendship quite as much as we need his. Also that he seems to feel the need so much more keenly! Such mutual intercourse must enter into the future satisfaction of our atoning Lord.

I have been led into these thoughts and into their expressions by the recurrence, for many of our churches, of another sacred day of memorial. Cannot those who may, on the coming Sabbath, be privileged to gather at his table, somehow make more of it than has been their wont? Can they not thereby enter into the holiest by the blood of Jesus," and aided by these sensible symbols commune with their loving friend face to face? O for such openness of heart, such a receptive spirit, that wealth as yet unappropriated, and even unsuspected, may pour into their souls from him who is the giver of the feast and the true Bread of Life and enrich them for all coming time.

Cadetships in the Japanese navy are open to every subject in the empire, as are also commissions in the army and all civil appointments under the government. There is no system of nomination, and the successful candidates are chosen entirely by competitive examination. The naval exploits during the present war have naturally given a strong impetus to the eagerness of high-spirited youths to enter a service which has won such glory for their country, and the applications for naval cadetships during the present year already far exceed in number those of any preceding entire year. In one district of the four in which they are received they already amount to over 9,700, as against 3,000 in 1903, and 5,500 in 1904.

ANSWERS TO SUMMER SCHOOL QUESTIONS

BY GRAHAM TAYLOR.

The written questions handed me at the Federate School of Theology, to which answers were promised in print, are all pertinent to the subjects discussed and worthier of ampler consideration than the space at command permits.

American Birth Rate.

Two of them bear upon the birth rate of the American stock. One asks if the perils of immigration are not the penalty of wilful failures to people the country with their own children.

Immigration should not be regarded as "penalty." We are children of immigrant forebears. The foreign born strands in our national texture are as fine and strong as any in the fabric. It will be the greatest loss of the race when America ceases to be able to receive, absorb and bring to highest self-realization the weaker and coarser fibres elsewhere left to remain such. No glory of our country is greater than the rise of each successive nationality in the scale of well-being "industrial saturation," where we can absorb no more without lowering the American standard of living, should restriction of immigration be pressed further than stricter regulation at the ports of departure. The other question raises the point of what economic conditions have to do with the birth rate.

The Old Testament's tremendous emphasis upon the duty and blessing of having large families seems to take for granted economic conditions good enough not to deteriorate the increasing population. But barring the delicate and serious issues of sexual morality involved, the decline of the birth rate to the point where the family's economic and personal resources are sufficient to give offspring a fair start in the world, is an evidence of increasing intelligence and moral sense. Nothing, however, would lessen the sum total of human happiness and morality more than to have the birth rate wholly regulated by economic conditions.

Guarantees of Just, Safe Goods.

Two attempts are being made to assure purchasers that goods offered for sale are made under human and safe conditions. The "union label" is the guarantee which the trades unions seek to affix to every fairly manufactured article. In general it is a good guarantee, although its use is very restricted and sometimes is abused. The Consumers' League white label or "white list" of stores and factories are carefully but restrictedly employed. In the absence of either, the purchaser has the duty and right to inquire and be satisfied that articles on sale are justly and sanitarily produced. A general insistence by individual shoppers would be the most powerful corrective of the sweat shop and similar evils.

Displacement and Expansion of Labor.

How girls are to keep a trade depends upon the girl and the trade. If her aptitude and a market value for it coincide, nothing can keep her out of a trade in which these two elements of success meet. They do in domestic service and many another honorable craft where women are more apt than men. If self-respecting women will to level such callings up to their own higher standards they can command not only the worth of their service but the respect immaterially withheld from certain employments.

So far, the displacements of labor by machinery have in the long run been more than offset by the expansion of employment directly or indirectly resulting therefrom. Where the run is long enough to threaten economic death to the displaced class the government should either make the trade share the burden of the transition or extend the opportunity for self-help to the helpless class.

A Far Cry to Socialism.

It is a far cry from such ameliorative measures and their development into more and more of a "co-operative commonwealth," to the full-fledged socialist program for the public ownership of all the materials and tools of production. If, as the questioners predicate, state socialism is inevitable, it can only be realized through some such very gradual process of evolution.

No such balance between self-development and altruism has ever been struck as in the character and teachings of Jesus. The study and assimilation of his spirit best counteract the subtile tendency in self-sacrifice to become self-gratification. The church can best endue itself and the world with the power of Christ's spirit by incarnating it in those concrete relationships and acts of service which like the parables, conceal until they can reveal their spiritual content.

Good Signs in Conscience.

The point at which the church should part company with those who will not part with their wrong principles can be determined only in concrete cases. But any one who scouts the fundamental ethics of Christ, or denies their application in his way of living or working surely can be "none of his." To let him think he can be "in good regular standing" harms the man even more than the church. Orthodoxy will yet find its supreme sanction in being the beatitudes and in "observing his commandments to do them."

It is a good sign that the casuistry of "sectarian competition" in "over churched" communities is troubling the Christian conscience. Whichever leads the way out of the wilderness, the small community will have to find it, for the great city furnishes the smaller area for the evil. Doing things they can together is the best if not only way for churches in small communities to cease competing and begin co-operating. If there are too many in a given place that one which can least command the resources to do more than exist, should strengthen the common cause for which it stands by ceasing to be. It may be loyalty to the kingdom to withdraw support and membership from such a church to invest both where it will count more.

If "ecclesiastical systems" persist in maintaining churches which have no reason for existence "autonomous churches" which "hold not their life dear unto themselves" can manifest the unity of the spirit in other ways than in abandoning the field to those who have demonstrated no power to possess it. Fewer churches, of the so-called "institutional," or more highly organized methods of work, are sure to command more influence and improve neighborhood and family conditions more than a larger number of smaller and more feebly equipped churches either in smaller or larger communities.

Theological seminaries can and should keep the "balance and proportion" both between theory and practice in training the ministry and between the interests of the kingdom and of the denomination. If

they do not the churches, whose servants they are, have the right to know why. Usually, however, they keep their perspective of the whole field better than the churches who judge them only by the urgencies of their own lesser needs.

Sociology and the Kingdom.

The query whether "sociology" properly deals only with what is and has been or also with what ought to be and may be, is as old as the science itself. But its students have ceased to emphasize either its "static" or "dynamic" function at the expense of each other and claim both for his province. Like the "Gospel of the Kingdom" it traces an ever developing organism, and, on the basis of what has come to be, both forecasts what ought to be and applies the power for realizing the ideal.

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Acorns From Three Oaks.

ALOHA.

Temperance Contest Still On.

So serious is the contest on the temperance question considered to be in Saratoga that Pastor Merrill made it the subject of his Sunday morning sermon, and this evening there is to be a union service in the Congregational church, addressed by Hon. J. M. Glass, of Pasadena. The Methodist church unite with us. The Christian church considered the matter this morning, passed petitions and would, doubtless, join the Methodist and Congregational churches this evening were they not listening to a candidate for their vacant pulpit. There will be an earnest delegation from here to the All-Day Temperance Meeting in San Jose Tuesday.

Archbishop Montgomery.

This earnest prelate is exerting his great influence in our behalf for the American principle of majority rule, or "local option." He writes: "While I do not believe in prohibition as it is sometimes presented I do believe in the American principle of majority rule, and if I were a voter in Santa Clara county I would sign the petition to the supervisors to incorporate that principle in their ordinance."

I do not give his exact language, but state fairly the substance of his letter which will appear in full in the San Jose Mercury in the morning.

Score Who Can.

We urge all who are acquainted with our honored Board of Supervisors to write them influential letters. We are heavy-hearted and worn in the battle, but optimistic and hopeful because God reigns. We hear of new-comers who are earnest for the temperance character of the town and learn of some who will go away if the temperance standard trails in the dust. Pray for us.

Well Done, C. R. Brown!

Thank God for the ringing words for righteousness in the last Pacific. We shall not lack a coast champion to stand up for our highest ideals at the A. B. C. F. M. meeting at Seattle. The natural man's heart leaps at the thought of a really great debate. The spiritual man prays it may be a warm, harmonious, wise Missionary meeting. "Thy kingdom come!"

HOW DEMAS MISITE WENT TO HEAVEN.

By R. H. Sink.

(Continued from Last Week and Concluded.)

I was scarcely light when Demas began his climb up the pathless side of the mountain. The cold air chilled him through and he felt a discomfort which the exertion of climbing could not dispel, but on he went. The morning sun sending its rays from the sky above the peak warmed and cheered him. He kept his eyes on the peak to see if the cloud or chariot of the evening before had returned, but of it there was no sign; perhaps it would come at nightfall again. All day he toiled amid difficulties such as mountain climbing presents to the stranger. Several times he dropped to catch the breath the rarified atmosphere seemed to be taking away; then he would rise and continue on. He felt a throbbing in his head and a ringing in his ears, and his heart beat fast, but to Demas these were sensations spiritual and sublime. He knew nothing of mountain climbing. He could go no further; he was too much exhausted, and the night came on. Before the light was gone he looked to see if the chariot had returned again, but the look was disappointing. With the departing light of day, the air grew cold and finally freezing, but there was no shelter on the vast snow fields. He must keep moving; weariness and the cold were harbingers of death. This he knew by a former experience. He would rest awhile until he would feel he dare not remain inactive any longer, then he would tramp about on the hardening snow. Ever and anon he would turn his eyes toward the white crest above which could be clearly seen in the bright starlight and pure air, but the cloudy chariot had not returned. Once during that long night the thought came to him which caused a moment's uneasiness; he questioned if he was not presuming, whether he was really upon a mission to which God had called him, but then his confidence in his own ability and the accuracy of his own judgment to determine these things soon pushed away the questioning thought and set him with renewed determination tramping around in the snow waiting and wishing for the morning to dawn.

The longest night has an end and so it was with this one, and in its light and cheering warmth the traveler was on his way to the top. Near it he discovered a warm spring whose bubbling mud gave evidence of subterranean heat. By this he sat and waited for the chariot to return. Frequently he would see the clouds form in the distance, taking visible shape in the blue sky where nothing was seen before, and to his imaginative mind, now highly wrought upon by his desires, he deemed he was beginning to see the invisible things through the thinning veil. He watched with beating heart these forming, distant clouds. But finally he grew faint and sick. His food was gone,

but that did not matter, he could not eat anyway. He must return or the chariot come very soon. With longing eyes he scanned the sky, but all to no purpose. Perhaps, after all, he had been the victim of imagination. He might have been wrong in this but he was not wrong in the possibility of his first vision. To this he would cling in any case. With a heart heavy with disappointment Demas turned his weary steps down the snowy fields. When he reached the place of his campfire he was too much exhausted to light another. He almost instantly fell asleep. He slept until he was aroused by the voices of men who had gone out to look for him. He had been seen by some as he was climbing the fields of snow and as he did not return fear was entertained for his safety.

When Demas was convalescing he was reading his Bible as usual, and he became very much impressed with the tenth chapter of the prophecy of Ezekiel, which to his mind was a prophecy of the railroad engine. Demas was always finding something strange in the blessed book; when he did not find it his lively imagination could make up for the hidden meaning of the Word. But this time Demas was helped on by his reading, not to climb mountains for a ride in cloudy chariots, but to find his way to the railway station preparatory to riding in one of the overland coaches. Up to this time Demas had been a pedestrian; he had not found anything in the Bible which indicated that Jesus had ever been on a railway train and that was enough to send him off on his quest afoot. The ticket agent of the railroad was dumbfounded when Mr. Misite asked him for a ticket to heaven, but supposing he had misunderstood, he repeated, "New Haven?" Demas corrected him. The agent assured him that the railroad had no station there and he doubted if it ever would have, for many reasons. Demas told him he wanted a ticket to as far distant a point as he could sell him one to. The agent warned the conductor, when he came along, that one of his passengers was a little unbalanced, and so the conductor watched him, but finding nothing strange in his conduct, concluded that the agent was mistaken or playing a joke on him.

The through passengers, who seek acquaintance with fellow-passengers to relieve the monotony of travel, soon engaged Demas in conversation and found him quite companionable, and well posted on the current topics of the day. Their good opinion of him continued until one mentioned the subject of religion, and then he found that while Demas could talk upon various phases of ordinary life, he could talk of but one thing in the broad realm of religion, and that was that the gate of heaven was to be found where the heaven touched the earth and he was on his way to find it and then return and tell the people of the world how to get to heaven without dying. At first the passengers smiled at the new views and the strange twistings of the Scriptures, but at last they came to fear that the otherwise genial traveler was unbalanced mentally and then they began to let him alone, and the women became fearful and did not want any of the men to leave the car without them. Some of them did not sleep well for visions of the wild doings of the man trying to find the gate of heaven.

Demas began to feel his isolation, as everyone must feel it after the interest has been worn out which curiosity has aroused for a new hobby. Demas was left pretty much alone after it became known that he had ability to see but one thing in all the religious field and that what no one else places much stress upon, or can find in the Word of Truth.

Demas assumed the air of a martyr after this, and he considered himself a martyr to the truth and rather enjoyed it—it was heroic. He would sit with arms folded in contentment as one might after eating and enjoying a hearty meal. This air rather amused the passengers and was the cause of many a jest.

The railroad ended at the shore of the ocean, and as Demas looked out over the great sea he discovered that the horizon line seemed as far away as ever. He had traveled thousands of miles and still the line where the sky meets the earth was as far removed as ever. Demas attributed it to the marvelous power of his eyesight. But he was in perplexity about what to do next. From the 107 Psalm he read, "They that go down to the sea in ships, that do business in the great waters, these see the works of the Lord and his wonders in the deep." That was enough; the wonders of the Lord should be seen in the deep and what greater wonder could there be than finding the portals of the city eternal? He ordered a ticket for the harbor of heaven. The agent smilingly informed the traveler that his line did not navigate the sea of space, but he could carry him across the ocean. Demas had a repetition of his experiences on board the ship that he had on the railway coach and soon was a solitary passenger left to commune with his own thoughts. He believed that all those who professed to be Christians were too much absorbed in the things of the world to be Christians and that they were too much bound by the creeds of the Church ever to get out into the liberty which was his great joy. It never occurred to him that his liberty confined him to a single room while their liberty allowed them to roam among the various wonders of God.

It was a long time before anything was heard of Demas by those who waited and watched at home. But one day he walked into his house an aged and broken man. At first he was disinclined to believe that he had traveled around the world and so never could find the place where the sky-line met the earth-line; he rather believed that he had been deceived by those upon whom he had to depend for direction or transportation and he had paid no attention to the compass, if he knew anything about it. The fact that he had been compelled to come home without finding the gate he sought with all the sincerity of an honest heart, caused him to be morbid, and for a time he began to doubt the truthfulness of the Bible. Had it not led him astray? His doubt of the Bible followed his being convinced that his journey had not been misdirected by others; then, of course, he was misled by placing too much confidence in the Bible. One day the old minister of the church Demas left called upon him; he had heard that his former parishoner was about to renounce his Christian faith and he wanted to save him that fearful disaster. The two went over the passages of Scripture together, and Demas showed which they were that had led him astray. The old minister assured Demas that he could not find any intimation in the passages mentioned of the gate of heaven being where the sky-line joins the earth-line, but Demas insisted that it was there and they went over the passages again without effect, until Mr. Misite remembered that the thought first came to him when he was reading the marvelous account of the outpouring of the Spirit on the day of Pentecost, and that he had conceived that

he could have visions as was told in the account; that he had had a vision, and he admitted that he had been following a vision of his own rather than the Word he claimed to be the light of his feet and the lamp of his path; that the light of this vision, possibly, had colored all the future readings of the Bible. This was a new and more blessed revelation to Mr. Misite. After all, in following his own inclinations and letting his own inclinations be the interpreter of the word of God, he had been following the way of the earth, and not the way of heaven. He then saw that he had not found the way into heaven, because in all his journey he had been traveling the ways of the earth, and those ways had kept him on the earth and in the world. With all his good intentions, with his noble purpose formed from a desire to have unfolded the ways of God, he had not submitted himself unto the righteousness of God; he had had a zeal for God, but not according to knowledge; his spiritual experiences after all had been only personal satisfaction with his own views which he had for years disseminated as the mind of the Highest.

Then did Demas become really humble; then did he see that he had not read the Word to find out what was the mind of the Spirit, but to find therein what agreed with his views, even if disassociated and disconnected from their context. The name, Demas, the deserter, in which he once glorified became distasteful to him now as he saw he had been out of fellowship with the children of God and had not given more of his time to bring others to the Christ, who is the True and Living Way, but had spent so much of it in sowing the seeds of discontent and discord. Demas saw himself like the Pharisee in the temple, thanking God that he was not like other men—even the repentant publican. After sitting awhile in thought he asked the minister to pray with him. After the prayer Demas took the hand of the minister in his hand and thanked him for his call.

That was a glorious Sunday in the old church which followed this visit. Demas stood up before the congregation and made this confession: "Friends," said he with trembling voice almost choked with emotion, "it has been my desire to be a true child of God and find the way to heaven; I have dealt honorable with my fellow men; I have lived a moral life; I have not done any of the wickedness which is recognized by the world as such, and still I have been a great sinner and am guilty before God. In the name of Christ I have denied him—not in so many words, but in practice; I have followed my own way, not his; I have taught my own views of the Bible instead of the Bible; I have not tried to lead men to repentance, but to accept the site on which I had builded my religious structure, to build thereon their faith, and, at last I have discovered that while denying I was following the ways of the world. I have sought to find the gate of heaven itself by traveling the ways of the world constantly." Demas paused, he looked around and his eyes filled with tears, his face showed the agony he felt. Then he continued, "I have sought my own righteousness; I have not had the spirit of the blessed Christ; I have not done all I have with love to God and love to man. I now come back to the simple gospel of Christ and the love of God." His voice was intense with desire. "God be merciful to me a sinner!"

The minister said, Let us pray. And he did pray; he thanked God that at last this man was converted, converted to the righteousness that is of God, and then he prayed for the joy of the spirit and that Christ, the way, might be made plain to this dear and precious soul. When he had finished Demas rose from his knees and stood up. His face was aglow with the happiness he had sought in many ways but had not found. He lifted his hand and with a tone that carried conviction, and which could never be forgotten by those who heard it, he said, "I have at last found the gate of heaven—self-surrender to the spirit of Christ which brings peace."

CAN THE BAALBEC STONE BE MOVED.

Last week we made mention of the inquiry made by the Rev. E. S. Williams, of Saratoga, as to the Baalbec stone. Since then the following from the pen of Mr. E. H. Dann, of Syracuse, New York, has appeared in the Scientific American:

"Referring to the inquiry made by Mr. Edwin Sidney Williams, of Saratoga, Cal., in the issue of June 24, asking the question, 'Can the Baalbec Stone be Moved?' personally, I believe that modern mechanics could bring the huge stone, now about half way out of its quarry, to America. But Americans don't do things without a purpose, and it seems to me that it would be difficult to find a purpose which would justify the undertaking. The estimated weight of the stone is about 1,500 tons; it is about 80 feet long, and about 16 feet square at the ends. The road from Baalbec to Beirut is down grade all the way, but there are some exceedingly sharp turns in zig-zag. In many places the traveler has to go four miles by road to attain one mile.

"Baalbec is 3,840 feet above the sea level ,and from a scientific viewpoint is one of the most interesting places in the world. Its massiveness almost overwhelms one's imagination. If all the ruins of ancient and modern Rome were gathered together in one group, they would not exceed the ruins of Baalbec. The material used in the construction is mostly limestone, very richly decorated, although there is a part of a circular temple supported on six granite columns. It has been proved without a doubt that this granite was brought from the vicinity of Karnac in upper Egypt, down the Nile, across the Mediterranean to Beirut, thence to Baalbec by the zig-zag road. This is the only entrance to the city from the sea. It would be no larger an undertaking for us to bring the Baalbec stone to our shores than it was for the ancients to bring these Cyclopean columns from Karnac to Baalbec.

"From carvings found upon monuments and walls, it is inferred that the ancient Greeks and Romans handled these huge stones by animal power only. If electricity or steam had formed any part of their mechanical knowledge it is reasonable to infer that some record of it would now be found in the numerous pictures graven upon their stones. But such is not the case. The legacy they have left us shows that they utilized the inclined plane and pulleys. One of the largest stones used in construction during the Baalbec building boom measures 64 feet in length, diameter and height being about 14 by 15. This stone lies at a height of about 25 feet above the present ground level, and it is quite generally conceded that these hewn rocks, about the same size as a Pullman palace car (to use Mrs. Williams' simile) were put in position

by building earthworks in the form of long inclined planes reaching to the elevation desired, the rock being pulled up the inclined plane on rollers by means of cables operated on pulleys, and drawn by animal power. Subsequently the earth-works were removed. It is noticeable that these pictures always show a vast number of men operating at one time.

"The city has passed under the rule of Persians, Greeks, and Romans. It has been plundered by Arabs, sacked by Tartars, dismantled by Saracens, Persians, and modern tourists. It is quite probable that earthquakes and Christians have wrought more ruin here than all the other vandals. Baal (or Appolo, as we know him) was worshiped in the Temple of the Sun. The six Corinthian columns, like grim sentinels guarding the unequaled beauties of the Bekaa Valley, form one of the most imposing relics of the world."

BOOK REVIEWS.

"The Walk, Conversation and Character of Jesus Christ Our Lord." By Alexander Whyte, D.D. A volume of thirty-five Sunday evening addresses by a prince of expositors, making all in all quite a comprehensive Life of Christ. An excellent book for the culture of the spiritual life; fine for general reading in the home; suggestive to the preacher. [F. H. Revell Co., New York; pages 339; $1.50.]

"How to Plan a Lesson." By Marianna C. Brown, author of "Sunday-School Movements in America." This little volume of ninety-three pages contains four chapters with contents relating to the work of the Sunday-school, with captions as follows: The Spiritual Thought; How to Plan a Lesson; Lesson Planning Illustrated; Notes from Bible Study. The author says in the preface: "Being interested in the philosophy of education, I saw, as others have seen, the great advantage to be gained by applying the fundamental principles of teaching to Sunday-school work. The experiment was tried. In proportion as those principles were followed, the scholars showed both increased interest and increased hold on the matter presented." The book is based on both a theoretical and a practical knowledge, and all its suggestions can be carried out by the ordinary worker. [F. H. Revell Co., New York; 50 cents net.]

"The History of Carleton College." By Rev. D. L. Leonard, D. D. Carleton College at Northfield, Minnesota, has for more than a third of a century entered with marked influence into the life of the Northwest, and Dr. Leonard has told well the story of its origin and growth. It is interesting and important history, and forms a valuable contribution to the general history of that part of our country during the latter part of the 19th century. One feels as he turns the pages of the book that he is not reading simply the history of a college, but far more widely; for with the development of the college is linked with brief description here and there the development of the country of which it was a part. In the story of Carleton will be found encouragement for other and newer educational institutions. We are glad the history has been written. It is worth while to read of the struggles and triumphs of our educational institutions. [F. H. Revell Co., New York; pages 421.]

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The Foochow Kindergarten Building.

At this time when strenuous efforts are being made in the women's societies of our branch to raise $3,000 for the Foochow Kindergarten building, the following words from a letter from Miss Emily S. Hartwell of Foochow, will be appreciated:

"I do hope you will succeed in raising funds for the much needed new kindergarten for Miss Brown. She is a great worker, and is thoroughly equipped for developing the work. She has a training class, including girls from Shanghai as well as other missions in Foochow, and she wishes to have a transition school, thus developing the work on all lines. Miss Brown longs for sufficient ground so that she can let the little ones get acquainted somewhat with God's flowers and trees and the beautiful things that fill the soul with pure thoughts and form a taste for simple and uplifting things. When I think of your own fair California, where roses blossom so freely, and all cultivate and enjoy them, I long for similar beauty and purity to touch the darkened child-life of China. What a contrast it is to tell of Jesus and heaven, to the awful frights the parents try to give the children to fill them with terror before their idols! Would you could see the happy children in the kindergarten and then go to their squalid homes and hear even the most timid of them teaching the other little children in the heathen families around to sing the kindergarten's songs. You would feel that your work is indeed a great privilege! While you work for the ignorant mothers of to-day, do not forget their little ones will be the wiser parents of to-morrow. Upon the foundation that you lay, God will erect such wonders that we cannot dream of. I have often thought as I have seen people ride in automobiles and watched all the wonders of modern civilization, how astonished the missionaries would be who first preached the truth to our barbarian ancesters! It was a Japanese that discovered the anti-toxine for diphtheria. It is the Japanese who are now teaching the civilized world many things about modern warfare. Perhaps we do not yet dream of the manifestations of truth and power God is reserving till we fulfill the command to teach the gospel to all nations. Then will all nations bring the glory of their varied talents and abilities into the great fellowship of the kingdom of the whole earth that Jesus taught us to pray for first of all.

"The women of the W. B. M. P. in laying the foundations for helping the mothers and the little ones, are influencing the most susceptible and vital elements of society in this great empire. The Kindergarten work is new work in China. It needs to be equipped so that here at Foochow, in this Boston of China, there may be the model kindergarten to set ideals for the empire. This is what the Kobe Kindergarten has been in Japan—a true 'Glory Kindergarten.' May yours also be glorious!"

Some of the Hospital Work in China.

Dr. Francis F. Tucker and his wife, Dr. Emma Boose Tucker, in a letter to their friends in California, summarizes the work accomplished in the Williams' Hospital of the American Board at P'ang Chuauy, China. The following are a few of their statements:

"Since the purpose of the medical missionary is to

operate upon the heart of his patients, meantime doing what he can for his body, he stimulates, though with many human limitations, the ministry of Jesus, the Great Physician. The privilege of such a work and the awful responsibility of lives, physical and spiritual, placed within his sphere, is only matched by the great opportunity. Humanly speaking, none are equal to the task, privilege though it be, to thus co-operate with God. We trust he has been uppermost in whatever we have done in our two years of service as the only physicians among 1,700,000 people of the P'ang Chuang field with a clientele extending far beyond. The rewards of the service are far more than men are entitled to. As we have preached the Kingdom of God, or explained to the individual patient some of the simple Gospel truths, or told why we had a prayer before each operation, we have often been rewarded by a response showing attention and at least some grasp of what we said, showing that God had kindled a holy fire in another life. Two-thirds of Christ's miracles are miracles of healing, and still more often comes the greater healing of the soul.

"Results Christward in the hospital have been far beyond expectations. At the time of writing there are the unusual number of 108 registered patients in the hospital, a number not exceeded for a dozen or more years. Nearly all of these patients are of the submerged nine-tenths, and not one in a hundred can read when they come. The first service of the day, morning prayers for the men of the yard, is attended by practically all the men hospital patients. So many have they been that the meeting place has had to be changed to a larger room. At the same time Dr. Emma has in charge a meeting for the hospital women. Following morning prayers the patients study their books and hear explanations made while waiting for treatment. The opening meeting in the afternoon is led by the doctor or one of the hospital assistants and is planned especially for the dispensary or out-patients; they who may never again have an opportunity to receive the truths of Christ. This formal opening being in the hands of those who have more particularly to do with the medical phase of the work the patients cannot fail to see that the medical is spiritual, and the spiritual is medical.

"The hospital is specially favored in Chiang Tiu Shan, the senior hospital assistant, emperically well trained, always faithful, loving and and loveable, and on duty night and day. Fortunately for our work he knows no English and so was not accepted for service in Africa, though at one time desiring to go.

"Patients with eyes and other members ruined for life often come to us for treatment, having first been treated by Chinese 'physicians.' The Chinese are entitled to the best which a rapidly progressing science can give them, both in professional equipment and in medical and surgical supplies. They are our brothers and sisters and must be treated as such. If in other lands it takes more money and time to prepare a fully qualified physician than for other professions, the most numerous people on the globe, with their high death rate, are worthy the same care and outlay. Untrained assistants have their place, but their is so much they cannot and should not do that the missionary physician has to be ubiquitous. The need of a fully qualified assistant becomes daily more marked.

"To say that we had 8,972 dispensary patients in 1904 means but little perhaps; but an average stream of about thirty day by day means many seeds scattered, some of which we have been promised will bear fruit.

"Results are most marked with the in-patients, those who stay in the hospital from several days to several months. Not all cases are successful from the physical standpoint by any means, though the Chinese possess remarkable recuperative powers. Mr. Fang Tu Shan of Te Chou, was here many months for eye treatment, and because of his importunity he was operated upon, but in vain. Though he became quite blind his 'heart eyes' were meantime opened. Last fall, already having witnessed a good profession, he gave us the large brass god his family had long worshiped, and has been admitted to full church membership. A young, pleasing, intelligent man, it has been arranged for him to attend Mr. Murray's School for the Blind in Peking. We trust he will be of large service in the future.

"During the year some forty-five from the ranks of the patients have taken the first, second, or third step of entering the church, with more preparing themselves. Dr. A. H. Smith says these have in the past shown themselves among the stanchest church members. They have received something without and something within while they tarried here.

"Prayer is urgently needed and requested that the hospital may do the work God has given it to do—care for the whole body, spirit, mind, and flesh. When asked if ours be indeed the true God, we can but reply: 'The blind receive their sight, the lame walk, the lepers are cleaned, the deaf hear, the dead are raised, and the poor have the gospel preached to them.'"

Church News.

California.

San Juan.—Five new members received at last communion, two on confession of faith.

San Francisco, Third.—Farewell services were held on Sunday when Rev. William Rader preached his last sermons as pastor. He leaves the church free from debt. In the evening there was an overflowing congregation, and Mr. Rader talked informally of his work. He said: "The pulpit of the Third Church is as free as any in the country, and the church is loyal and generous. I have said all that I wanted to say on subjects theological and economic, and I have never been criticised by any church official for enjoying such freedom. But I have never taken advantage of the situation. I trust my successor may continue these traditions." The congregation at the Third Church has been drawn from all parts of the city. The evening attendance has been large for a number of years. No one has been selected to fill the pastorate. Mr. Rader has not left the ministry and has no thought of doing so. He will continue to reside in San Francisco for a season; and among other duties, will fill an engagement upon the San Francisco Evening Bulletin as a special editorial writer on ethical and religious topics.

Oregon.

Beaverton.—Rev. J. M. Barber, living at Forest Grove, ministers to this people, finding himself encouraged in the large Sunday-school and other manifestations of interest. The young folks with others are soon to pay for re-roofing the church edifice. Bro.

Barber is about building himself a house. He and Mrs. Barber, also a minister, serve four churches adjacent to Forest Grove, two some distance from the railroad.

Willard.—Beautifully located in a natural grove on the main roadway, the church edifice has recently had a coat of paint, and the interior is to be improved. Though preaching is but twice a month, Sunday-school is maintained. A fine lot of young people gather every Sunday evening for Christian Endeavor, and in this respect Willard is particularly promising. There is room sufficient for a cozy parsonage in the church lot, and this once realized, a pastor might live there and possibly yoke Argenti with Willard. The two are about ten miles apart.

Argenti.—Established several years ago in connection with Salem Central, this church has been poorly served, owing to distance. The village is small and little prospect of developing unless a railroad should come. Then, Silver Creek Falls, one quarter mile south, might become a summer resort. They are beautiful; their location charming; the descent is 187 feet. Sunday-school is maintained through Mr. T. H. Brown, a bachelor living on a claim near by; about fifteen attend. Occasional preaching service is held, a minister of the Church of Christ officiating. He lives next door to the church, but is absent now at Walla Walla, working in the harvest fields. Good reports are made of him. Though not cultured, he is thoughtful and earnest.

Salem, Central.—Rev. P. S. Knight, who organized this work, finds great delight in serving the small but growing congregation. Having been pastor, seventeen years, of the First Church, he finds his large acquaintance helps in promoting plans otherwise scarcely realizable. Recently through his efforts the First Church gave Central their chapel—no longer needed because of new edifice—and this moved to Central's site, makes a fine addition to the latter's plant. Finances have been skillfully managed by this veteran worker, and the church feels greatly encouraged. Already the S. S. has grown. Mr. Knight gives only part of his time to this work, the balance to Willard. Salary from both is not large, but an aggressive worker like this pastor finds it difficult to be at ease in Zion.

NOTES AND PERSONALS.

The new building for Plymouth Church, Oakland, is nearly completed. It will be dedicated next month.

The Rev. C. C. Cragin has accepted a unanimous call to the pastorate at Sonoma and expects to enter on the work the 17th of September.

The Rev. F. L. Newcomb and wife, of Monticello, California, announce the birth on August 10th of a son. Mr. Newcomb was pastor formerly at San Juan.

The Rev. Dr. Doremus Scudder, of Honolulu, has been invited by the American Missionary Association to work for it for a few weeks. The Hawaiian Association has agreed to lend Dr. Scudder for this purpose, and he will sail for San Francisco on the 27th of September.

The Rev. O. H. Gulick, of Honolulu, spoke concerning Japan and the Japanese at the Monday meeting of the Congregational ministers of San Francisco and vicinity. He noted many changes and advancements since he went there as a missionary in 1871. Next Monday the Rev. Dr. L. H. Hallock, of Minneapolis, will speak.

The San Francisco Association will meet in San Rafael on Thursday, September 7th, at 3 P. M. The topic for the meeting will be, "Money and the Kingdom." The Rev. Dr. I. C. Meserve will speak on "Unchristian Tendencies in the Business World;" Rev. T. R. Earl on "The Ethics of Money-Making;" Rev. S. Slocombe on "The Right and Wrong in Giving, Receiving, Using, and Spending Money." These afternoon addresses will be followed by a general discussion. In the evening the Rev. William Rader will give an address on "The Message of Christianity to the Modern World."

THE NORTH BERKELEY CHURCH.

The North Berkeley Congregational Church was re-dedicated last Sunday afternoon after the completion of improvements which cost a little more than five thousand dollars. The structure is an attractive one both within and without and gives the church

what it needs for its enlarging work. The building which was erected several years ago was moved from the corner of the lot, was raised, and there was constructed under it a basement which is admirably adapted for Sunday-school and social purposes. The auditorium was enlarged by the removal of the partition separating it and the small room toward the front of the building, which gives an attractive and commodious room with adequate seating capacity for the present. Later, the plan is to build a large auditorium on the vacant part of the lot which will give the church all that it will require for a membership and congregation of several hundred people.

Among the interior additions is a beautiful pipe organ which was put in at a cost of $1,200.

The sermon on Sunday afternoon was given by the Rev. C. R. Brown, of Oakland, whose subject was "The Call of the City." The dedicatory prayer was by the Rev. W. H. Hopkins of Berkeley. Other ministers participating in the services were the Rev. C. K. Jenness of the Methodist Church of Berkeley, and the Rev. W. H. Scudder of the Park Congregational Church. The benediction was by the veteran and greatly beloved California minister, the Rev. Dr. S. H. Willey.

It was hoped that the Rev. Ben F. Sargent, who

worked ably and faithfully in the pastorate there for five years, and under whom the plans for enlargement were instituted could be present, but was away on his vacation and could not be in attendance.

The present pastor is the Rev. L. D. Rathbone, who came there from Santa Rosa last year, under whom the church is having a very promising growth and is extending its influence greatly in the community.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

We, this year, accept a most cordial invitation to hold our annual meeting with the church at North Berkeley, Thursday, September 7th. Sessions, 10:30 A. M. and 1:30 P. M. Luncheon will be served as usual, at fifteen cents. Addresses will be given by Miss Jeanette Gedalius upon "The Missions to Israel;" by Rev. C. T. Nash, D. D., upon "The Oriental Institute of California," and, it is hoped, by Mrs. E. E. Chakurian, upon "Experiences in Home Missionary Life."

To reach the church take Telegraph avenue car and transfer to Rose street car. This passes the door. Delegates desiring entertainment for the night will please notify Mrs. F. B. Perkins, 1689 Broadway, Oakland, not later than September 3d.

L. T. Perkins.

ANNUAL MEETING W. B. M. P.

The Annual Meeting of the Woman's Board of Missions for the Pacific will be held at the First Congregational Church, San Francisco, on Wednesday, Sept. 6. Sessions at 10:30 and 1:30. Delegates from a distance will be entertained on Wednesday night. The treasurer desires all funds sent in before Sept. 5th, as her books will close on that day. Address: Miss McClees, 361 Adams street, Oakland, Cal.

Virginia Bufford,
Recording Secretary.

SEATTLE LETTER.

C. R. G.

Evidently hundreds of visitors at the Portland Exposition are not quite satisfied till they have seen Seattle, for the city is full of tourists, coming and going with each train. What is the attraction? Of course Baron Komura had to come this way for he was bent on making a bee line from his country to the United States. The Baron was in a hurry and gave us time simply to say good morning and to wish him Godspeed on his mission of peace. But hundreds of others are taking in things more leisurely. They are here to spy out the land and the inhabitants thereof; and thanks to an August rain which has cleared the atmosphere, sightseeing this summer is better than usual. Even Mt. Rainier and Mt. Baker occasionally show their snowy heads, just to assure us they are still there, and at times peaks amid the Cascades and the Olympics get the better of clouds of dust and smoke and reveal their rugged outlines.

Dr. Hillis.

Dr. Newell Dwight Hillis has been here again this summer lecturing on his favorite themes, "Ruskin" and "Cromwell," preaching to overflowing congregations at Plymouth Church, and addressing a hundred business and professional men at a luncheon in his honor at the Washington. Enough people to fill two or three auditoriums the size of Plymouth's wanted to hear him preach. Yet it was the vacation season, at the ebb of the mid-summer lull, and at the climax of the "heated term." It was a wonderfully beautiful sermon he preached for an hour and a quarter, from the words, "The Common People Heard Him Gladly." Simple in construction, rich in literary and historical embellishments, evangelical in its appeal, to listen to it was like breathing mountain air, uplifting and inspiring to one's whole being. Dr. Hillis is a great favorite in Seattle. He seems more enthusiastic over the Puget Sound country than ever this summer. If he keeps on saying such good things about it there is no telling what his popularity in the Pacific Northwest may lead to. Plymouth of Brooklyn better hold on to him with a firm grasp if she expects to keep him always.

Dr. Sheldon.

Another welcome visitor of the summer has been Dr. Charles M. Sheldon of "In His Steps" fame. A Sunday morning he supplied Plymouth pulpit, and in the evening addressed a union service held under the auspices of the Edgewater Church, whose pastor, Rev. H. Edward Mills, was one of the Kansas boys in whom Dr. Sheldon invested some years ago. The Doctor evidently was well pleased with his investment. He considers the investments he makes each year in boys and girls the safest and most remunerative investments of his life. It did one's heart good to hear scores of people say to Dr. Sheldon at the close of the service, this in substance: "I want to shake hands with the author of 'In His Steps.' You have been a great help to me in life, and I want to thank you for all you have written, and said and done to help people live better lives." That is a pastor's richest reward. Silver and gold are not to be compared with it. Sunday evening Dr. Sheldon spoke from the words, "These Things Ye Ought to Have Done," emphasizing the things to which he thinks the churches should give special attention to-day. One of these is church union based on the creed of Christ, "Love to God, and love for man." The speaker urged that in each community there should be a real Christian fellowship and cooperation on the part of all churches along the lines of temperance and good citizenship and all that makes for the betterment of the community. From Dr. Sheldon's point of view the Sunday-school is the big end of the church, and should receive more attention than pastor's are giving it at present. The church will grow and prosper as the Sunday-school is looked after, and its members gathered into the church. The Doctor prepares and preaches but one sermon a week. The time that would be required for the second sermon and the evening service he devotes to his Sunday-school and his young people's meeting. He is well pleased with the plan. He reaffirmed his approval of the workings of the Prohibitory law in Kansas. While it is true, he says, that there are sections of the state where the law is not enforced, still the results in the state at large are satisfactory. In his own city of Topeka, where a license mayor is now in power, they still get far better results under the prohibitory law than they would under a license system. There are hundreds of boys growing up in Kansas who have never seen a saloon. The Prohibitory law in Kansas, Dr. Sheldon believes, is gaining in popular favor and strength every year. As Dr. Sheldon finished these

remarks it was announced by one of the clergymen present that word had been received that the battleship "Kansas" had just been christened in Philadelphia with a bottle of pure spring water in the hands of the daughter of Gov. Hoch of Kansas. The audience applauded. Good for this brave, independent young woman who dropped the bottle of wine that had been prepared by others for the occasion and broke over the battleship the bottle of pure water taken from the spring from which John Brown once drank! Water is the best beverage that can ever christen any battleship. Of course the audience would have applauded again if it had known of the noble stand Dr. Sheldon had taken in refusing to speak at the Portland Exposition grounds because of the Sunday opening of "The Trail." But the Doctor's modesty kept him from even mentioning the fact. Dr. Sheldon will find himself in good company in the stand he has taken. He is a man whom fame has not spoiled. He still remains the same modest, simple-hearted, sincere, brave Christian gentleman as ever, and impresses one that he practices what he preaches, a man bent on walking through life, "In His Steps," doing good.

THE NEW PROFESSOR AT SAN ANSELMO.

The chair of New Testament exegesis in the Presbyterian Theological Seminary at San Anselmo has been filled by the calling of the Rev. Edward A. Wicher of St. Stephen's Church, St. John, New Brunswick.

The new professor is but thirty years of age, but has already had a career which fully justifies his being chosen for a position of such opportunity and influence. Mr. Wicher took a brilliant classical course in the University of Toronto, winning the gold medal at graduation. His career in Knox College, Toronto, was of a similar character, and on graduating there he won the travelling fellowship, which gave him the privilege of post-graduate work in Germany. During his undergraduate days at Knox he was instructor for two years in the New Testament department, and was so appreciated by the students that they requested a continuance of his services.

On his return from Germany Mr. Wicher took a pastoral charge in Claude, Ont. He was shortly afterward chosen by a committee of prominent American and Canadian ministers who had been asked by the foreign residents of Kobe, Japan, to find them a man who would be suitable for the peculiarly difficult charge of the Union church in that city. Mr. Wicher labored there to the satisfaction of all for two years, at the same time contributing to leading magazines and papers. The results of his studies of the Orient he embodied in a book, which is to be published by Scribner's. An editorial in The Outlook last spring commented favorably on a plan of his for the better provision of religious privileges for the foreign communities of the East. He is ardent in the cause of Foreign Missions.

On account of Mrs. Wicher, who could not keep her health in the trying climate of Kobe, they had to leave there a year ago. Mr. Wicher was very soon called to St. John, to one of the strongest Canadian churches, where he commanded the largest salary paid by a Presbyterian church in the Maritime Provinces. He was there but eight months when the call to San Anselmo came. He had nothing to do with securing it, consenting only to furnish a list of references. These were provided from men known throughout this country and Canada and abroad, and were of such a nature that the Seminary authorities determined at once, and without a dissenting voice, to secure him if possible.

Mr. Wicher, as a scholar, a specialist in his dement, a good teacher, a strong preacher, a gifted lecturer and writer, a young man with all the traits of a Christian gentleman, and aggressive and forceful withal, will be a great acquisition to the Faculty, and an addition of exceptional value to the working force of the Presbyterian Church in the West. Professor Wicher comes with the expectation that this will prove to be his life-work, and the desire that it may be so. He will reach San Anselmo early in September, in order to be ready for the opening of the Seminary on the twentieth of the month.

RATES AND ROUTES TO THE AMERICAN BOARD MEETING.

The following announcement is made for the benefit of those in California and Oregon who are proposing to attend the Annual Meeting of the American Board at Seattle September 14th to 18th:

A round trip rate from San Francisco to Portland is offered by the Southern Pacific for $25, limited to ten days; $30 limited to twenty days.

The Northern Pacific will sell a return ticket from Seattle to Portland for one-third the regular fare, to those who have paid the full fare from Portland to Seattle and taken a receipt therefor.

Those who wish to go by steamer can obtain from the Pacific Coast Steamship Co. a round-trip rate from San Francisco, via Victoria, Port Townsend and Se-

attle; Seattle to Tacoma by steamer; Tacoma to Portland by rail; Portland to San Francisco by steamer, for $31.35. If the return is made by rail from Portland to San Francisco, the round-trip rate will be $34.35.

The Steamship Company itself advises that the accommodations from Portland to San Francisco via. steamer will be more than filled and in order to secure them engagements will need to be made a long time ahead.

The steamer which would make the nearest connections with the American Board meeting would be the "Umatilla," sailing from San Francisco September 12th, and arriving on the morning of September 15th at Seattle.

Persons desiring to reserve Pullman accommodations via the Southern Pacific are advised that they must be paid for when reserved, as the new rule requiring this goes into effect September 1st.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

September 10.

Topics What Is Practical Christianity? James 2: 14-26.

Sometimes one tires of the couplet "Practical Christianity," as if there could be such a thing as Christianity at all and it not be practical. The age seems to have gone daft upon the theme, often—as many will persist in thinking—to the detriment of what might, by a similar redundancy of speech, be called thoughtful Christianity or inspirational Christianity. Faith Christianity is minimized in this bright, new age of ours and works Christianity emphasized when as a matter of Bible fact and fact in reason and conscience the two are as closely intertwined as the cotyledons of a seed. And yet it must remain forever true that "faith without works is dead." If practical Christianity is a discriminating phrase, merely, nothing is more sure than that it is so only because where there is no manifestation in the life there is nothing to be manifested.

Luther was so enamored of the principle of faith that he termed the letter of James "an epistle of straw," and such no doubt it would be considered separate from the letters of Paul, but co-ordinated with them its force cannot be reasonably doubted by any. The practical fiber of it has helped to bring the faith down from the clouds of speculation and the mists of introspection into the duty sphere and made that "stern daughter of the voice of God" more appreciated and better understood.

Practical christianity is the spirit of Christ in action, the mind of Christ in the life. There is another phrase equally expressive and much used in our day—applied Christianity. It means that we are to show our faith by our disposition, temper, conduct—or which is perhaps a better word, our behavior. Practical Christianity is that which with both hands and both feet assisted by both eyes and both ears, and out of a warm and a loving heart endeavors to translate the principles of the Kingdom of Heaven into life.

The Apostle James shows it to consist in having patience, enduring temptation, bridling the tongue, visiting the afflicted, keeping one's self unspotted from the world—in an impartial respect shown to all, whether high or low, in loving one's neighbor as one's self, in being merciful, kind, humane, in a word in a life filled with good deeds and helpful counsels.

The Christian will not permit all the flower mission work or good Samaritan work, or hospital work, or settlement work, to be done by those outside the church. The spirit of Jesus Christ was a rescue spirit and a healing spirit. Humanity beamed from his eyes and spoke in his voice and flowed from his hands all the day. His was a wonderful sympathy and a marvellous kindness and a noble charity ever. Jesus was a great reformer. He tried to cleanse the temple and renovate the city. He was a dispenser of everything that was needed for the body as well as for the soul. The Apostle puts a concrete case or two: "If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment and ye have respect unto him that weareth the gay clothing, are ye not then partial among yourselves?" And again: "If a brother or sister be naked and destitute of daily food and one of you say unto them, 'Depart in peace, be ye warmed and filled;' notwithstanding ye give them not those things which are needful to the body what doth it profit?" No doubt that polyclinics and dispensaries, public baths and homes, hospitals and fresh air funds are a poor substitute for the healing of the heart and the medicines of grace, and yet who has not realized the almost utter futility of trying to do anything for a soul whose body is hungry or thirsty or unclad or sick. The parable of the Good Samaritan is an index finger pointing the church to Jesus' view of doing good.

Practical Christianity—its name is legion in our day. It takes the baby from the basket on the cold stones and follows it from the shelter to the orphanage and from there to the farm and from there to the home or the shop or the higher school and leaves him not until he is in a fair and safe way to care and provide for himself. It forgets not the unfortunates. The weak in body and the weak in mind are equally its care. It opens a door for the outcasts and closes it not until a safe and sure other door swings wide to receive them. It ministers to the sick and the infirm, and it cares for the aged; nor does it pass by the erring in prison. Whoever hath need is remembered and helped.

It is with the Christian spirit as with every other discipline, "practice makes perfect." There is a technique to be mastered by "God Almighty's gentlemen" until it becomes a second nature. There are some who have already become past-masters in the beautiful art. There are, thank God, Lord Shaftsburys and William Wilberforces and John Howards in every age, and Florence Nightengales and Clara Bartons and Maud Ballington Booths—and some of them are of our own. There are churches who are not forgetful to entertain strangers, and homes open to wanderers and wayfarers. There are Y. M. C. A.'s and Y. W. C. A.'s and Peniel Missions and Sailors' homes, and Salvation barracks, and Lick baths and childrens' play grounds and boys' clubs and kindergartens. Let us rejoice in them all, and let us see to it that flowing through them all and cleansing them all there is ever the pure saving stream of the religion of Jesus Christ.

Percy Broadway—How can you live in Chicago? It's no place to show clothes.

Mrs. Plunkerson—That's all you know about it. Why, I can wear my spring, summer and winter suits all in one day.—The Chincago News.

CURRENT EVENTS AND COMMENT.

Timely Topics From Various Sources.

Germans from all over the United States will gather in St. Louis next spring to honor the memory of General Franz Sigel, the dashing cavalry leader who organized four regiments of young Germans for the Federal army in 1861, and "saved Missouri" for the Union. The statue, for which $10,000 was subscribed by patriotic citizens of St. Louis, will probably stand in Forest Park. It is the work of Robert Cauer, a German-American sculptor of Berlin. Cauer went to St. Louis last year and modeled the facial likeness from original photographs of General Sigel at the time of the war. Sigel is shown at the battle of Pea Ridge, scanning the approaching enemy just before he made the famous rally of his German "boys," and turned seeming rout into a glorious victory for the boys in blue. It was to this engagement that the famous humorous ditty, "Me Fought Mit Sigel," referred.

The first waterworks in the United States, or, rather, in the colonies, were planned and constructed at Bethlehem, Pa., by John Christopher Christansen, a Danish Moravian, in the year 1762. The machinery consisted of three single acting force pumps, four inch caliber and eighteen inch stroke, worked by a triple crank, and geared to the shaft of an undershot water wheel eighteen feet in diameter and two feet clear in the buckets. The total head of water was two feet. On the water wheel shaft was a wallower of thirty-three rounds and gearing into a spur wheel fifty-two cogs, attached to the crank. The three piston rods were attached, each to a frame or crosshead working in grooves, to give them a parallel motion with the pump. The crosshead was of wood, as well as the parts containing the grooves as guides. The works were calculated to raise the water seventy feet perpendicular height; subsequently increased to 114 feet. These works were in operation as late as 1832. The first rising main was made of gumwood as far as it was subject to great pressure, the rest of pitch pine. In 1786 leaden pipes were substituted. In 1813 these were changed for iron.

The Cynics were a sect of philosophers among the Greeks. They were so called on account of their snarling humor, and their disregard of the conventional usages of society. The name was probably derived from "Kyon," a dog. It is also stated that according to some authorities "cynic" is formed from "Cynosarges," the name of the gymnasium in which the founder expounded his system. He taught that the true dignity of man consists in wisdom, and wisdom in independence of mind, and being poor by birth and consequently excluded from all political rights, he maintained that this independence, or, rather, freedom from all restraint, was to be attained by man rendering his wants as few and simple as possible. He is represented as teaching that pain and labor, and even infamy, are benefits, and that pleasure, on the contrary, is an evil. His doctrine of the supreme good is a life according to virtue, which consists in action and requires neither many words nor extensive knowledge. He condemned all civil institutions, despised the ties of kin or country, and saw in wedlock no higher or better end than the propagation of the species. The most famous of the Cynics, beside their founder, was Diogenes, of Sinope; Crates, of Thebes, with his wife, Hipparchia, and Menippus. At length the sect became so disgusting from their impudence, dirty habits and profligacy that they ceased to be regarded with any respect, and passed into obscurity.

Mayor Dunne of Chicago, says that the cause of municipal ownership is not languishing in that city. "The demand of the people is being responded to. The fight between vested interests and the people is well under way, and, backed as we are by public sentiment and the righteousness of our cause, I have no fears for the ultimate result. That we will have litigation and every other sort of obstacle thrown in our way by the private companies and the capitalistic syndicates of New York and Chicago is to be expected. But the wave of public sentiment in favor of the ownership of these utilities is sweeping headlong over the land. It first manifested itself in the great city by the inland seas. But it is sweeping steadily and irresistibly over the whole country. Chicago is in earnest and when she says 'I will' to-day she will say 'I have done' to-morrow. That to-morrow, in my opinion, will be but a few months away. It may be longer, but the resistless force of public sentiment cannot be withstood. I confidently predict, from what I know of the people of Chicago, that within a very short time it will have the proud distinction of being the first city in the United States to be in actual ownership of its own municipal street car system, and when once that great city has proved that municipalization of street car plants is an assured success it will mean that hundreds of other American cities will follow in her wake and accomplish an economic revolution to the great advantage of the citizens of this country."

Many explanations have been given of the origin of the "dark horse," both as to its use in politics and in sports. Perhaps the following story may be satisfactory: "Once upon a time there lived in Tennessee an old chap named Sam Flynn, who traded in horses, and generally contrived to own a speedy nag or two which he used for racing purposes whenever he could pick up a 'soft match' during his travels. The best of his flyers was a coal black stallion named Dusky Pete, which was almost a thoroughbred, and able to go in the best of company. Flynn was accustomed to saddle Pete when approaching a town and ride him into it to give the impression that the animal was merely 'a likely hoss," and not a fast stepper. One day he came to a town where a country race meeting was being held, and he entered Pete among the contestants. The people of the town, not knowing anything of his antecedents, and not being overimpressed by his appearance, backed two or three local favorites heavily against him. Flynn moved among the crowd and took all the bets offered against his nag. Just as the 'flyers' were being saddled for the race, old Judge McMinamee, who was the turf oracle of that part of the state, arrived on the course and was made one of the judges. As he took his place on the stand he was told how the betting ran, and of the folly of the owner of the strange entry in backing his 'plug' so heavily. Running his eye over the track, the judge instantly recognized Pete, and said: 'Gentlemen, there's a dark horse in this race that will make some of you sick before supper.' The judge was right. Pete, the 'dark horse,' laid back until the three-quarter pole was reached, when he went to the front with a rush and won the purse and Flynn's bets with the greatest ease."

Home and Young Folks

HOW THE COMFORTER CAME TO BIDDY.

"Git along wid yer sancty airs! She's as good as yer own hypercritical self!" It was Biddy O'Royle, an abusive old Irish woman, a hopeless cripple in the incurable ward of a great hospital. She was hurling all manner of abuse at a little Salvation Army lassie who was "working" with a paralytic in a cot near by. The lassie, for a wonder, was timid, and the fact being revealed the railing redoubled.

"Jist git along out wid yer smooth talk and yer cheatin' ways. Can't ye find the door? Nobody wants yer here. We're as good as ye are yerself onny day. It's the praste we have to take care iv us."

Farther back in the room, a deaconess quietly made her way toward the scene of the conflict, and a few minutes later she came to Biddy's wheel chair. The triumphant scowl was still on the repulsive old face, but it vanished as the newcomer pulled out a little sprig of clover from her bouquet of country flowers and laid it before the cripple, —the poor,, twisted hands could not hold it.

"It's clover," said the deaconess with a smile. "It seems to me I've heard somewhere that it's like the shamrock."

"Indade it is," said the old woman, and a smile that was actually tender swept over her face and made her a new woman. "Enough loike it to be its cousin. The shamrock used to grow down beside the lane to the pratie field in me old home!" She looked at it lovingly.

"And these others—I used to know their names, but—"

"Oh, them's bachelor's buttons. And them others is marrygoulds and them's astors."

"Oh, thank you! I am going to leave them all with you. Maybe they'll be a little comfort to you. I'll find a vase somewhere, so they can be in water."

"Tin thousand thanks to ye, sister! They'll carry me back to the ould times. It's little enough comfort I have here. I can't walk a step to save my life, and I can't even crochet onny more." She glanced at the poor old hands lying so useless in her lap.

"I'm so sorry! It must be lonely. But let me see. It seems to me I've read in some good book that Jesus said he would send a Comforter to us, when we needed him. Don't you remember?"

The woman shook her head blankly, albeit a little curiously.

"Yes, I'm sure of it. Jesus said it just as he was going away—that he would send another Comforter to stay with us forever. He told his disciples to ask for him. Now suppose we just ask him."

"But the praste does all that."

"Yes, I know. But don't you think it would be nice for us to ask him, too? If I wanted a favor from anybody I should feel surer of getting it, I think, if I asked him myself for it. I'm just going to shut my eyes and ask him."

Without waiting for the old woman to further marshal her objections, the deaconess shut her eyes and began to pray. Very simply she pleaded the promise and told the Lord "we" were sorry for anything that might have kept the Comforter away, but now would he please make good his promise and send him to comfort us, because we need him so much. Then suddenly, right in the middle of her prayer, the old woman burst out:

"Be jabbers, there can't be onny harm in that—I belave I'll ask him meself." And she began to pray. She told the Lord how lonely she was, and how she wanted to be good. And she asked earnestly for the Comforter.

And then—the blessed marvel of it, —then the Comforter came! Received by the simplest, childlike faith, he came, cleansing and blessing and comforting. The face shone with a light absolutely transforming, and tears of joy filled the poor eyes.

"He's come! Shure an' he's come to me!" cried she. "It's thrue, jist as as ye said it!"

Afer the first joyful surprise was past she asked anxiously: "An' will he stay after ye go away?"

"Yes, he'll stay always. The Book says he will abide with us forever."

"Is he wid you, sister? All the time?"

"Yes, all the time. I couldn't live without him. I know a song about it; shall I sing it?" And again, without waiting for objections, the sweet voice rang out in the simple song:

"My heart that was weary and sad,
Was made to rejoice and be glad,
And peace without measure I had,
When the Comforter came."

The old woman lived a year after the Comforter came to her. The change in her life was a miracle of grace. From being querulous, complaining, abusive, she became sweet, happy, helpful,—a veritable bit of sunshine in the sad ward. She was always talking about the Comforter. When the pain of her fellow sufferers in the ward became very great, she would say: "Ask for the Comfortter! He'll come and he'll help you—he's come to me." No doubt many poor souls were helped to Jesus by her words.

One night she died. The nurse stood by her and caught the broken words: "Oh, my blissed, blissed Comforter! An' it's yerself that's been wid me all this time, an' ye'll not forsake me now! Ye're jist a-takin' me to yersilf, I know. An' there I'll see ye, face to face. Oh, my blissed, blissed Comforter!"

Then, turning to the nurse: "Tell the sister—ye know her, the one with the white strings to her bunnit—tell her I'm so glad she told me about him!" —Deaconess Advocate.

DOING MUCH.

We cannot have everything on a large scale, nor make everything out of the choicest and most expensive material. We must do our best with what we have, and we can even use bits and refuse to advantage, if we are bent on saving bits and refuse. In building a European cathedral, a workman saved bits of stained glass and made a new window of them. That window was the choicest in the cathedral. It was the admiration of all. He then felt that it was well to save and use the bits. It is often so. Do not let us feel that, because we are limited in our means, we can do nothing worth doing. Not what we have, but what we do with it, settles the question of our success in doing.

A little girl came in her night clothes very early one morning to her mother, saying:

"Which is worse, mama, to tell a lie or to steal?"

The mother, taken by surprise, replied that both were so bad that she couldn't tell which was the worse.

"Well, said the little one, "I've been thinking a good deal about it, and I think what's worst: it's to lie than to steal. If you steal a thing you can take it back, unless you've eaten it; and if you have eaten it you can pay for it. "But—and there was a look of awe in the little face—"a lie is forever."—Selected.

General "Phil" Sheridan was at one time asked at what little incident did he laugh the most.

"Well," he said, "I do not know, but I always laugh when I think of the Irishman and the army mule. I was riding down the line one day, when I saw an Irishman mounted on a mule, which was kicking its legs rather freely. The mule finally got its hoof caught in the stirrup, when, in the excitement, the Irishman remarked: "Well, begorrah, if you're goin' to get on, I'll get off!"

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson XI.

September 10, 1905.
Ezekial xlvii: 1-12.

The Life-Giving Stream.

The Bible is a book of visions, but all dreamers yield the palm to Ezekiel, who has been aptly called the Dante of the Bible. With unerring vision he sees the spiritual side of material things, and makes them as they really are, the vehicle of celestial truth, experience, relation, and destiny. Among the riches of his supernatural sight the "River of Salvation" stands first for transparent simplicity.

It is not strange that Ezekiel, the priest, used as he was to the ritual and the sacred courts, magnifies the temple and looks upon it as the reservoir of grace, whence is to issue the means of the world's refreshment and cleansing. But the temple was only God's house, so what came from the temple came from God. This truth was never obscured in the Hebrew mind.

In a certain sense, and to a certain degree, the kingdom of heaven was with the Jews under the Old Dispensation. The apostle says the oracles of God were committed to them. As their religion found its chief expression in their temple, priesthood, and ritual, the kingdom of heaven may be said to have been in their temple as in a sealed fountain. Here was no partiality, however. This was the divine method. The Hebrew nation was appointed to be the almoner of grace to all. In them all nations were to be blessed. And so the prophet sees in the fulness of time a little rill of the pent-up salvation issuing out from under the threshold of the house of God in Zion. The length and breadth of the stream can be measured with historic accuracy. By successive stages the rill becomes the river. Not only are the waters abundant. They are curative as well. The desert shall blossom, and the salt sea shall be healed. Everything lives where the water comes. Trees shall grow upon the banks whose fruit shall be for meat and whose leaf shall be for medicine.

Analysis and Key.

1. Supernatural and prophetic visions of the Bible.

Examples: Abraham, Jacob, Zechariah, Daniel, Isaiah, Peter, John.

2. Ezekiel the superlative dreamer.

"River of Salvation" his best and most significant vision.

3. Natural a priest should conceive of Temple as source of salvation.

Temple God's house: originating with it meant originating with God.

4. Kingdom of God under figure of a river.

Source, Progress, Effect.

The Teacher's Lantern.

One must be on guard against a too minute application of this vision. It is a general, pictorial representation of the origin, progress, and effect of the kingdom of God.

The growth of the church has been like the growth of the river. The church first had twelve apostles, then one hundred and twenty believers, then three thousand converts, now it encircles the globe.

The figure of the river has peculiar charm and significance to the Oriental mind. It signifies abundance, comfort, and felicity. It is a very synonym of life.

The "counting of Israel" has its dangers. It admits of question whether it is not always an evil and hazardous thing. Mere numerical gains count for nothing. Religion in its best sense is not a formula of confession. It is a kingdom of conscience. It is an evolution of goodness in character and deed. No census can be taken of it.

Ezekiel, the man and his style, has peculiar charm. He gives evidence of having been a closer student of the sacred books than any of the prophets, as well as an intelligent observer of other races, their architecture, implements, etc. His book may be called a cabinet of ethnology.

WHAT JOHNNY GAVE.

Johnny gave a cent to missions,
One whole cent, — how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Lemonade or chewing gum."

"I should love to help the heathen,"
Cried the dime; "but, then, you see,
Johnny wants a nice new novel
That he's going to buy with me."

"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes, or taffy,
We'll be quickly spent, you know."

So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian, truly,
Since he freely gave a cent!
—Selected.

CHEER UP.

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you cannot tell the policeman. A whole lot of things to bother you, of course. Business worries or domestic sorrows, it may be, or what not. You find life a rugged road whose stones hurt your feet. Nevertheless, cheer up.

It may be your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. It is a pathetic illusion. Rid yourself of that and cheer up.

What right have you to carry a picture of your woe-begone face and funereal ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your troubles and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! Why, man alive, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave and playing pall-bearer into the bargain. Man alive, you must do your work! Smile, even though it be through your tears, which speedily dry. And cheer up!—Young Folks.

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said: "I hold in my hand two oars. That in my right hand I call faith, the other, in my left hand, works. Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."—Whately.

The September **Century** will be a fiction number, "Miss Gladwin's Choice," a long story (complete) by Anthony Hope, leading in interest. There will be other stories by Elizabeth Herrick, Lawrence Mott, Edwin L. Sabin, Oscar King Davis, Seumas MacManus, Harvey J. O'Higgins, Gouveneur Morris, Elizabeth Cherry Waltz and Elizabeth Robins, author of "The Magnetic North."

Around the World A small party sailing from San Francisco Wednesday, **Sept. 27, 1905**, on fine P. M. steamer "Manchuria," visiting places of special interest in Hawaiian Islands, Japan, China, Manila, Singapore, Penang, Ceylon, India, Egypt, etc., through Continental and British Europe to New York, by rail (any route) to San Francisco. Rates reasonable. Best facilities and conveniences. Lay-over privileges at all important points. Tickets good for one or two years. For full particulars, program, etc., address **Rev. Moses D. A. Steen, D.D., Menlo Park, California.**

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The more abundant life does not come by accident nor by simply wishing for it. It is attained by studying and meditating on God's word and by living more and more in obedience to his commands. Exercise thyself unto Godliness (1 Tim. iv: 7).

Lowell was once entertaining friends in England, and it was proposed that each person present should say by what he should best like to be remembered. Lowell spoke last, and said: "I should like best to be remembered by kindly acts and helpful deeds."

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